

This Ai (artificial intelligence) document explores the biblical significance of the "Sign of Jonah" in relation to the timing of Jesus' crucifixion, resurrection, and the observance of Sabbaths, challenging traditional interpretations and emphasizing prophetic fulfillment.

The Sign of Jonah Explained

The book cover illustrates the Biblical sign of Jonah through geometric representations related to significant events in the life of Jesus.

- Two equilateral triangles symbolize the time periods of Jesus' crucifixion and resurrection.
- The dark triangle represents the "3 days & 3 nights" in the grave, aligning with a Wednesday crucifixion and Saturday resurrection.
- The light triangle signifies the time between Jesus' ascension and the founding of the New Covenant Church on Pentecost.
- The triangles are positioned 43 days apart, reflecting a Sabbatical year from AD 33 to AD 34.

Preface - The Sign of Jonah Revealed

The author discusses the importance of uncovering hidden truths in the Bible, particularly regarding the sign of Jonah.

- The sign of Jonah is often misunderstood and overlooked in its significance.
- The author questions traditional interpretations and emphasizes the need for a deeper understanding of biblical chronology for accuracy.
- The text suggests that the Church may have strayed from the original teachings regarding the timing of Jesus' resurrection.

The Preponderance of Evidence

This section outlines the various types of Sabbaths recognized in Jewish tradition and their significance in understanding biblical prophecy.

- Jews observe weekly Sabbaths, a seven-week period from Passover to Pentecost, and annual High Sabbaths.
- Traditional interpretations of Jesus' Passion are based on a misinterpretation stemming from the Council of Nicaea in AD 325.
- The author argues that the shift to Sunday worship was influenced by Emperor Constantine, leading to a misunderstanding of the biblical Sabbath.

Chronological Re-evaluation of the Passion Event

The author proposes a re-assessment of the timeline surrounding Jesus'

crucifixion and resurrection.

- The traditional Good Friday to Easter Sunday timeline is challenged, suggesting a Wednesday crucifixion and Saturday resurrection.
- The Jewish understanding of time, from sunset to sunset, is emphasized to clarify the timing of events.
- The author references various biblical passages to support the argument for a Wednesday crucifixion and the fulfillment of the sign of Jonah.

The Role of Jewish Festivals in Chronology

This section explains the significance of Jewish festivals in understanding the timeline of Jesus' death and resurrection.

- The Passover and the Feast of Unleavened Bread are crucial in determining the timing of Jesus' last supper and crucifixion.
- The author cites historical sources, including Josephus, to clarify the observance of these festivals.
- The resurrection is linked to the counting of the Omer leading to Pentecost, emphasizing the importance of the Jewish calendar.

Greek Syntax and Resurrection Passages

The author analyzes the Greek text of resurrection passages to clarify their meaning and implications.

- The phrase "mia ton sabbaton" is examined, suggesting it means "one of the sabbaths" rather than "the first day of the week."
- The duality of the term "sabbaths" in the resurrection accounts indicates a connection to the Jewish festival calendar.
- The author argues that understanding the original Greek can provide clarity on the timing of the resurrection in relation to Jewish customs.

Conclusion on the Sign of Jonah

The author concludes with a call for a deeper understanding of the chronological events surrounding Jesus' resurrection.

- The text emphasizes the need for a comprehensive review of biblical events to grasp the significance of the sign of Jonah.
- The author encourages readers to seek clarity and truth in the biblical narrative, particularly regarding the timing of key events in Jesus' life.

Timing and Significance of Sabbaths

The text discusses the timing and significance of Sabbaths in relation to the Passover and the resurrection of Yehoshua.

- The transaction occurred on the first Sabbath after the second day of the Feast of Unleavened Bread.
- The Sabbaths between Passover and Pentecost were significant for Jewish tradition.
- The disciples plucked ears of corn on a Sabbath, which was permissible under Jewish law.
- The timing of the events is crucial for understanding the resurrection narrative.

Interpretation of Greek Terms

The text clarifies the interpretation of Greek terms related to the Sabbath and resurrection.

- The term "δευτεροπρωτω" (second first) is explained as referring to the first Sabbath after the second day of the Feast of Unleavened Bread.
- The phrase "mia ton sabbaton" (one of the Sabbaths) is noted to be in the feminine gender, suggesting a deeper significance.
- The original Greek of Mark 16:9 is discussed, indicating the resurrection occurred on a significant Sabbath.

Historical Context of Early Christian Practices

The text outlines the historical context of early Christian practices regarding Sabbath observance.

- Early Christians, including the Apostles, met for worship on Sabbath days.
- The shift to Sunday worship began under Emperor Constantine in AD 321.
- Church councils, such as Nicaea, played a role in establishing Sunday as a day of worship.

The Passion Narrative and Chronology

The text presents a detailed chronology of the Passion narrative leading to the crucifixion and resurrection.

- The crucifixion is proposed to have occurred on a Wednesday, Nisan 20, with a resurrection on Saturday, Nisan 23.
- The Last Supper is argued to have been a Passover meal beginning on the evening of Nisan 15.
- The timeline includes significant events such as the trial and crucifixion, emphasizing the legal due requirements of the Sanhedrin Council.

Clarification of Passover Observances

The text clarifies the observances related to Passover and the Last Supper.

- The Passover lamb was sacrificed on Nisan 14 but eaten later on the early evening of Nisan 15.
- The Last Supper is described as a fulfillment of the Passover Seder.
- The text emphasizes the importance of understanding the timing of these events in relation to Jewish law.

Theological Implications of Resurrection

The text discusses the theological implications of Yehoshua's resurrection.

- The resurrection is linked to the fulfillment of Old Testament prophecies, particularly the sign of Jonah.
- The resurrection is seen as a pivotal moment for believers, symbolizing victory over sin and death.
- The text argues against the traditional Friday to Sunday resurrection timeline, suggesting it lacks sufficient time for a full "three days and three nights" prophecy.

Summary of Early Christian Writings

The text references early Christian writings that provide insight into the observance of Passover and the resurrection.

- The Didascalia Apostolorum and Apostolic Constitutions are cited for their accounts of the Passion narrative.
- These writings emphasize the importance of observing the Passover and the implications of Yehoshua's sacrifice.
- The historical context of these writings is crucial for understanding early Christian beliefs and practices.

Context of Early Christian Observances

The text discusses early Christian practices and beliefs regarding the timing of the Passion of Christ and the resurrection in relation to Jewish festivals.

- Gentile Christians were instructed to observe the Passover and related feasts differently from Jews.
- There is a focus on fasting during Jewish feasts while Christians were encouraged to feast.
- The resurrection of Christ is linked to specific dates within the Jewish calendar, particularly the Passover.

Passion Account from Various Sources

The text presents accounts of the Passion of Christ from different early Christian writings, emphasizing the timeline of events.

- The Gospel of St. Peter indicates the crucifixion occurred during the days of unleavened bread.
- The Didascalia Apostolorum provides a timeline of events leading to the crucifixion, suggesting a different chronology than traditional accounts.
- Joseph of Arimathea's account highlights the burial and subsequent events, including his 40-day period of seclusion.

Analysis of Resurrection Timing

The text analyzes the timing of the resurrection, arguing for a post-Passover event based on various interpretations of scripture.

- The resurrection is argued to have occurred on a Saturday, specifically Nisan 23, rather than a Sunday Nisan 16 or a Saturday Nisan 17.
- The phrase "one of the sabbaths" (singular of plural) is emphasized as a partitive genitive, indicating a specific sabbath within a series of sabbaths.
- The text critiques traditional interpretations that align the resurrection with Sunday, suggesting they stem from later theological developments.

Greek Syntax and Translation Issues

The text delves into the Greek syntax of resurrection passages, highlighting translation discrepancies and their implications.

- The phrase "one of the sabbaths" is shown to be a more accurate translation than "the first day of the week."
- Various translations of Matthew 28:1 are examined, revealing inconsistencies in how the original Greek has been rendered.
- The analysis suggests that the original intent of the text has been obscured by later translations influenced by non-Jewish perspectives.

Implications of Early Christian Writings

The text concludes with reflections on how early Christian writings and interpretations have shaped a modern understanding of the Passion and resurrection.

- Early writings indicate a complex relationship between Jewish and Christian observances of Passover and resurrection.

- The historical context of these writings suggests a divergence in beliefs and practices that has persisted through centuries.
- The analysis calls for a reevaluation of traditional narratives in light of early Christian texts and their implications for understanding the resurrection.

Historical Context of Passover and Resurrection

The text discusses the chronological events surrounding Passover, the crucifixion, and resurrection of Yehoshua (Jesus) in AD 34 after an intercalary month on a Sabbatical year.

- Passover Nisan 14th fell on Thursday, April 22, AD 34.
- Crucifixion occurred on Wednesday, April 28, AD 34.
- Resurrection likely took place on Saturday, May 1, AD 34.
- Pentecost was observed 43 days later on Saturday, June 12, AD 34.
- The calculations are based on the lunar calendar model established by Hillel II.

Traditional Interpretation of Resurrection Passages

The text critiques the traditional interpretations of the resurrection passages in the New Testament.

- Robert Young interprets 'sabbaths' as plural, suggesting two sabbaths coincided on the exact same day.
- Mainstream theologians often equate 'the first of sabbaths' with Sunday.
- The Council of Nicaea (AD 325) established Sunday as the primary day of worship.
- The phrase 'Sign of Jonah' is often overlooked in traditional theology.

Coverdale Bible Translation Insights

The Coverdale Bible's translation choices reflect ambiguity in interpreting resurrection passages.

- Coverdale uses 'one' or 'first' with 'Sabbath' in resurrection verses.
- The original Greek 'μια των σαββατων' translates to 'one of the sabbaths.'
- This translation consistency may indicate a necessity in understanding.

Theological Implications of the Resurrection

The text explores the theological implications of the resurrection and its timing.

- The resurrection is linked to the fulfillment of biblical prophecy.

- The significance of the 'Sign of Jonah' is emphasized in understanding resurrection timing.
- The resurrection's timing is crucial for understanding the early Christian community's practices.

Historical Changes in Christian Worship Practices

The text outlines the historical shift from Sabbath to Sunday worship in Christianity.

- Constantine's decree in AD 321 mandated Sunday as a day of rest.
- The Council of Nicaea solidified Sunday worship, distancing from Jewish practices.
- Canon laws established during this period enforced the separation from Jewish traditions.

Examination of the Sabbath and Pentecost

The text analyzes the interpretations of the Sabbath in relation to Pentecost.

- Leviticus 23:11 and 15 are debated regarding which Sabbath is referenced.
- The Sadducees and Pharisees had differing views on the counting of the Omer.
- The timing of Pentecost varies based on interpretations of that Sabbath.

Prophetic Timelines and Biblical Fulfillment

The text discusses the prophetic timelines related to Daniel's 70 weeks and their implications.

- Daniel's prophecy is interpreted to span from 445 BC to AD 2022.
- The 'cutting off' of the Messiah is linked to AD 34.
- The text suggests a connection between historical events and biblical prophecy fulfillment.

Conclusion on Historical and Theological Analysis

The text concludes with a call for reevaluation of historical and theological interpretations.

- It emphasizes the need for critical examination of biblical history.
- The implications of historical changes in worship practices are significant for modern believers.
- The text encourages a deeper understanding of the resurrection and its timing in Christian faith.

Omer Counting and First Fruits Offering

The omer counting and first fruits offering are intricately linked to the Jewish calendar, particularly around the Passover period.

- The omer counting may begin after the annual Passover Sabbath on Nisan 15.
- Unleavened bread from old grain is consumed for one day (Nisan 15).
- Unleavened bread from new grain is consumed for six days (Nisan 16-21).
- Deuteronomy 16:3 mentions a total of 'seven days' combined and 16:8 mentions 'six days' for 'new' unleavened bread consumption.
- New grain cannot be eaten until the first fruits offering is presented on Nisan 16.

Passion Chronology and Key Events

The chronology of Yehoshua's life and ministry is detailed with significant events leading to his crucifixion.

- Yehoshua was born in the summer of 2 BC during a Sabbatical year.
- His ministry likely began in early summer AD 29.
- Five Passovers are noted during his ministry from AD 30 to AD 34.
- Crucifixion occurred on Wednesday, Nisan 20, AD 34, before the high Sabbath of Thursday Nisan 21.
- Resurrection occurred on Saturday, Nisan 23, AD 34, fulfilling the 'sign of Jonah' prophecy also a Sabbatical year.

Historical Context of Sabbath Observance

The transition from Sabbath observance to Sunday worship in Christianity is explored, highlighting historical influences.

- Early Christians observed the Sabbath until around AD 135.
- Constantine's AD 321 edict shifted worship to Sunday to distance from Judaism.
- The Council of Nicaea in AD 325 formalized Sunday as the Lord's Day.
- The change was influenced by political motives and societal pressures.

Scriptural References and Interpretations

The text emphasizes the importance of scriptural accuracy and the original meanings of key passages.

- Matthew 12:39-40 discusses the 'sign of Jonah' and the duration of Yehoshua's time in the earth.
- Acts 20:7 and 1 Corinthians 16:2 reference Sabbath observance in early Christian practices.

- Colossians 2:16-17 discusses the significance of Sabbath days as shadows of things to come.
- The original Greek texts indicate that the resurrection occurred on a Sabbath.

Conclusion and Call for Reflection

The text concludes with a call for Christians to reflect on their practices and return to the original teachings of the Gospels.

- Emphasizes the need for integrity in worship and adherence to scriptural teachings.
- Encourages a return to the observance of the Sabbath as intended in the beginning.
- Highlights the importance of understanding the historical context of Christian practices.